

Instructions
FOR
MASTERS,
Traders, Labourers, &c.

ALSO FOR
SERVANTS, APPRENTICES,
and YOUTH.



Printed in the Year 1718.

INSTRUCTIONS

FOR

MASTERS



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INSTRUCTIONS.

FOR

Masters, Traders, Labourers, &c.



SECTION I.

Masters are to be Moderate in their Commands.

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RE there not Duties, which God lays upon Masters, in regard of their Servants?

A. Every State has particular Duties belonging to it, and none can be a Good Christian, who is not careful in enquiring into and satisfying them.

Q. What are the Duties in particular belonging to Masters and Mistresses, in relation to their Servants?

A. They are several: First, in the Exercise of their Authority in Commanding: They are to command nothing that is Sinful: For Masters, in their Families, being the Vice-gerents of God, they ought to Order nothing contrary to the Commands of God, by whose Authority they act. And if they give Orders contrary to this their Commission, they are not only to answer for their own Sin, but likewise for the Sins of their Servants, complying with such their undue Orders.

Again, they ought not to hinder their Servants from doing what God requires of them. And since God has given Command to Servants, as well as to all other Christians, to Worship him, to seek the *Kingdom of God*, and to work out their *Salvation*; Masters are not to hinder their Servants from complying with these Duties, which God exacts from them; neither directly, by forbidding them, nor indirectly, by oppressing them with so much Business, as to allow them no Opportunity for satisfying the Commands of God. For this is to incur the Guilt of *Pharaoh's Sin*, who, when God had commanded the Children of *Israel* to go and offer Sacrifice to him in the Desert,

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part, doubled their Tasks, and by new Burthens confin'd them at home.

Secondly, Where God's Service is not particularly concern'd, there ought yet to be Moderation in all Commands, so as not to burthen Servants with more Work, than they are well able to do. For tho' it be a great Fault, to let Servants live without Business, so to betray them to all the Mischiefs of Idleness; yet to be unconcern'd at the Hardships put upon Servants, and not to value what they suffer, is a great Fault too, not only in the Want of Compassion, but of Charity, which being the Love of our Neighbour as of our selves, cannot allow of this Cruelty, of laying on Burthens, without any Consideration for those, who are to bear them.

I cannot tell, but it may look Great, to Command without Compassion; and I know a Worldly and Covetous Spirit thinks nothing too much for Servants, when it carries with it the Prospect of Interest. But however it may look, it is certain there is no Greatness in it, but that of *Pharaoh*; for there can be no Generosity, where there is so much Cruelty; there is none but a slavish Spirit is fit to make Slaves. And as for the Covetous and Worldly Temper, 'tis so Mean and Base in it self, that there needs no

more to mark the Oppression of Servants with Infamy, than to see it the Fruit of that Contemptible Spirit.

The Rule therefore ought to be between both Extremes, so as to keep Servants employ'd, for their own sakes as well as their Masters; and yet still with that Moderation, as to consider what is necessary for their Health and Rest, and not to think, that because their Misfortunes make them serve, they therefore have no Sense or Feeling. This Compassion is one Ingredient of the Good Christian; and where-ever 'tis excluded, either by Passion, Imperiousness, Covetousness, or Immoderate Niceness, there is the Resemblance of an Ill Compound, which has Gall thrown in instead of Honey.



S E C T. II.

They are to be Moderate in the way of Commanding and Reproving.

AS there is to be Moderation in Commands, so likewise in the Way of Commanding; for tho' Servants are subject, yet they are not to be treated as Dogs.

Dogs. If some are of that slavish Temper, that they will do nothing, except they be ill treated, then it is they themselves that make the spur necessary: But this must not be taken up as a Plea to justify Passion or Pride in other Cases. For certainly, there are many Servants, whose Fidelity and Willing Temper need not Passion to push it on: And here all Peevish and Imperious Commands, either in Words or Tone of the Voice, is an Argument of their Weakness, who are in Power.

A like Moderation is to be us'd in finding Fault, and Reproving; because Reproof ought to be ever Just and Reasonable, and it cannot be so, but by bearing proportion with the Fault. Now these being very different; as some being the Effect of Carelessness, some of Sloth, some of Mistake, some of Oversight, enquiry ought to be first made, before Reproof be given, for otherwise it may do more harm than good, by creating an ill Opinion of their Injustice, who give it.

First then, It cannot be allow'd, to find fault with every thing a Servant does; for, besides it's being the certain way to keep Servants in an ill Humour, there is nothing can more discourage them from being Industrious, than when, notwithstanding

standing the Best of their Care, they are sure to be blam'd. This Nice, Exceptionous Temper, that is never to be pleas'd, may easily spoil, but will never make a Good Servant. But it punishes it self in its own Uneasiness, by many Changes bringing sometimes such Servants into the House, whose Crimes shew them the Unreasonableness of their Impatience, in not bearing with ordinary Failings.

Secondly, They ought not with Passion to declaim against such Faults, which are no more than Oversight, or the Effect of some Accident; because it is not Just; and with those of a Good Temper, it is very unreasonable; since the very Accident it self is Grief enough, without the Addition of a Master's Passionate Resentments, which only serve to Change the Grief into Confusion, and instead of making a Servant more careful, puts him beyond himself, and makes him not know what he does.

But, Thirdly, If Servants are faulty thro' Neglect or Carelessness, I except not against Reproof, but approve it as necessary; and think those Masters are very much to be condemn'd, who passing by such Faults in silence, give their Servants Encouragement to become good for nothing.

thing. In this Case too much Easiness is Weakness, and Connivance is not Charity, but the Silence of an Enemy.

But then the Reproof ought to be suited to the Person, and the Fault: Some are to be treated with Sharpness, such whose Dull or Heedless Temper has no Life, but from the Spur: And others will be prejudiced by this Severity. In all Cases Reproof is to be reasonable, and therefore as free from Passion, as may be because this seeing nothing right, is not qualified either for being Judge, or doing Justice. For which reason *St. Paul* cautions Masters against it, advising them to forbear threatening, and putting them in mind, that they also have a Master in Heaven, with whom there is no respect of Persons, *Ephes. 6. 9.* Where he dissuades not Masters from giving just Reproof, but puts them in mind of considering, how they do it; because they likewise are Servants of a Master in Heaven, who will call them to an Accompt, for whatever they do against their Servants unreasonably, and in Passion.



S E C T. III.

*They are to be Careful of their Servants
in Health and Sicknefs.*

BESIDES Commanding and Reproving, Masters have still another Duty to their Servants in the Care of them, seeing that nothing be wanting necessary for Life and Health: For since Servants spend their Lives, and often hazard their Health, in their Master's Service, both ought to have part in the Master's Care. And therefore, as those are much to be commended for their Tendernefs and Charity, who are not only Sollicitous for their Children, but likewise for their Servants, in seeing them provided with all that is fitting, both as to Diet and Lodging, and sparing them in all, that may prejudice their Health, and then expressing a more particular Concern, when Indisposition or Sicknefs demands it: So those Masters are as much to be Censur'd, who being immoderately Nice in whatever belongs to themselves, make their Servants no part of their Care; but oppressing them with unreasonable Labour,

bour, let them want Necessaries, and exposing their Health upon every Humour, either let them lie Comfortless, when they are Sick, or turn them out of Doors; which is to treat them with much less Care, than their Horses or Dogs.

This is very unlike the Spirit of the Centurion, mention'd in the Gospel, who when his Servant was Sick, sent some Principal Men of the Jews to petition Christ in his behalf; and this Sollicitude of a Heathen is a Reproach to such Christians, who think it beneath them, to have a Concern for their Servants, and shew their Greatness in being Uncharitable, even where Charity is so much due, as to be within one degree of Justice, if it be not wholly so.



S E C T. IV.

They are to see, that their Servants do their Duty to God.

THIS Care of Masters ought to be farther extended, even to the Care of their Servants Souls; so far at least, as to see, they perform their Duty to God, in doing Good, and avoiding Evil, as far as falls within Family-Discipline.

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First then, They are to examine, whether they say their Prayers, and are present at the Publick Worship of God. The Ignorance or Careless Temper of too many Servants, is Proof enough of the Necessity of this Inspection and Concern in Masters, and the Omission of this Enquiry, is enough to draw upon them the Guilt of their Servants Neglects.

Secondly, They are to see, they have time to perform these Duties; and therefore are to take Care, they be not so oppress'd with Business, as to have no Opportunity or Leasure for the Service of God. Excess of Business may be sometimes a real Hindrance, and if it be generally so, there is a Necessity of considering, how it may be moderated. Necessary Works cannot be omitted; but how many Things are there in a Family, which are the Commands only of Pride, Excess, Humour or Niceness? And is it not more reasonable in a Christian, that some of these at least should be retrench'd, than that Servants, for giving Attendance to them, should be oblig'd to live as Heathens? If the Thing be consider'd, Faith can have there no Influence, where the Decision is not in favour of Servants, for allowing them so much Time at least, that they may not be forced to renounce the
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the Practice of Christianity, in Compliance with the Weakness or Vice of those whom they serve.

This Enquiry again ought to be made, because many make Excessive Business their Excuse for not Praying, and performing other Spiritual Duties, when in reality 'tis nothing better than Neglect; and Sloth is at the Root of all their Omissions. For which Reason, Masters ought to Examine their Servants, that so they may confound the Slothful with their Neglect, and help to Contrive for those of better Inclinations, who have a Good Will, but for want of Management cannot find Time to Pray.

Thirdly, This Enquiry ought to be made with a stricter Eye, as to *Sundays* and Holy-days, to see, if they take care to sanctify them, according to their Institution. The great Liberty in Prophaning these Days, (or at least, in passing them over, without any Concern for answering the Purposes, for which they were ordain'd) ought to press Christian Masters to call their Servants to an Account. And a Principal Care ought to be, on their own parts, to see, that by unnecessary Business they be not hinder'd in the Duties of those Days: Nay more, they ought to Contrive

trive Things so, and exact so little Service from them, that having their time at Command, the Masters may be in no danger of their Servants Neglects being charg'd upon them.

Hence it cannot but be advisable, on these Days, to dispense with that Niceness which on other Days may be exacted, in Cleaning of Rooms. Dinner may be so order'd, as to excuse a great part of their usual Drudgery in preparing it, and of the Attendance in waiting unseasonably at Table. Visits may be excluded till a fitting time, and going abroad, with Retinue, put off, till the Duty of the Day be over. By this and other like Management, those who have the Care of Families may shew the best kind of Compassion to their Servants, in giving them great Opportunities for Saving their Souls, and taking all Excuses out of their Hands.

But since no part of the Duty of these Days can be well perform'd without due Instruction in the Christian Doctrine, hence are Masters to see, that their Servants have all necessary Convenience for being Taught what they are oblig'd to know. Many are so unhappy, either in their Education, or the Dullness of their Temper, that 'tis not a little help,

help, will serve for their Instruction; this Circumstance is therefore to be well consider'd, and Provision must be made for every one according to their Wants: If some Service be excus'd for Accomplishing this so necessary Work, the Masters will be no Losers in the End; since, besides the Reward they will have from God for this Charity, they may hope to be better serv'd; there being nothing that can better fit Servants for being every way Faithful to their Masters, than the due Knowledge of their Duties to God. The Want of this Knowledge being a general Occasion of their failing in many Obligations, which belong to their State, and running into Disorders.



S E C T. V.

They are to reprove whatever they observe in them displeasing to God.

THIS Care again of Masters ought to have another Branch, and that is, in Reproving whatever they observe in their Servants displeasing to God. Hence they are not to Tolerate in them any ill Custom, as of Swearing, Lying, Drink-

Drinking, &c. but upon the Knowledge of any such Disorder, to labour for its Reformation; and if upon sufficient Trial, there be no Amendment, to remove those that give the Scandal; that so, Vice may have its due Discouragement, and their Corruption may not be Communicated to those of the Family, who are as yet Innocent.

Those Heads of Families, who are presently exasperated upon the Ordinary Neglects of Servants in the Business of their Place, and yet know them to live in the daily Transgression of God's Commands, without any Concern for Correcting their Disorders, give Demonstration of their own unhappy State, in being so solicitous for the Things of this World, and having so little Zeal for the next. And tho' this may not touch them at present, yet the Effect of this Indifferency will fall Heavy at last, when they shall be call'd to an Account for all the Sins of their Servants, which have been encourag'd by their Silence, and grown up under the Favour of their Connivance.

Those then, who will escape the Weight of this Charge, must with a watchful Eye inspect all the Ways of their Servants, as to the Method of their Conversation at home, and all
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the Circumstances of their going abroad, both as to the Places and Company they frequent, and the Hours of their going out and returning home. Without this Care, how shall Masters be able to give an Account of their Servants? And what will the Discipline of a Family be, when Youth are left to the Liberty of their own Inclinations, without the Apprehension of any to question or controul them?

Whence I cannot but think those Masters much to Blame, whose Servants being early discharg'd every Evening from their Business and Attendance, have some Hours left to their own Discretion, without being call'd to any Account of their Management. For those, who reflect on the Corruption of our Age, and the little Confidence, that can be had in unexperienc'd Years, must see, that this is nothing less, than putting into the Hands of Youth daily Opportunities of ruining themselves: And such Numerous Instances there are of this Liberty abus'd, to the irrecoverable Loss of Youth, that 'tis a Subject deserves Tears; especially when we consider the sad Disappointment of Parents, who after a Pious Education, having placed out their Children, and being satisfied in the Provision,

vision they have made for their Livelihood, find them afterwards lost to all that is Good, by the Neglect of their Masters, and the unreasonable Liberties they have given them.

The Consequence of this Sin, both in the Affliction of Parents, and in the Ruin of Youth, brings so heavy a Charge after it, that I cannot see how Masters will be able to answer it; since 'tis seldom in their Power to make any Reparation for the Mischiefs they do by such Neglects; which have still a greater Aggravation of Guilt, if observing the Disorders of their Clerks or Apprentices, they purposely let them go on, that so, when out of their Time, there may be no probability of their taking Clients or Customers out of their Hands: For this has such a Complication of Injustice in it, that it would be a Reproach even in a Heathen, and therefore not to be reconcil'd with the Principles of the Christian Profession. All Heads of Families then, who have Thoughts of providing for another World, must be watchful, that all those under their Care, be a daily part of their Care, in advising and reproof, and cutting off, as much as may be, all the Opportunities, by which the Indiscution of Youth is industrious in drawing Mischief on it self: For without this
Care,

Care, they cannot satisfy the Obligations they have undertaken, either to God or Man.



S E C T. VI.

They ought to give them good Example, and be Just in paying their Wages.

ONE Principal Part of this Care must be in giving Good Example to their Servants ; for without this the best Advice cannot be expected to be very successful : As to all Family-duties therefore, those, who are the Heads, ought to be most Regular, as in Prayer and keeping good Hours, &c. For since nothing can go on well in any Family, where Discipline is not observ'd, this must be a daily part of the Master's Concern, to see, that good Order be kept, and not only that it be kept by others, but that he be Punctual, as far as Business will permit, in leading the way. For if he, by any Habitual Disorder, gives ill Example, it must needs make his Advice Ridiculous, and it cannot but be fear'd, that, where there is so much Ignorance and Weakness, it will soon have Followers, notwithstanding

ing all the Care, that can be us'd by others : For Authority is more prevalent in Evil, than in Good ; and therefore to think, that a Family should be Regular, and the Master only Disorderly, is a Thought without Experience, and can give no more than groundless Hopes.

I conclude now these Duties of Masters with that of being Just to their Servants, in the due Payment of their Wages, and of complying with whatever other Conditions were agreed upon at their Entrance ; for tho' they were made only with Servants, yet Justice ought to be as strictly observ'd with them, as with others, who have both Power and Money to make good their Right. God requires this at the Hands of Masters, and 'tis with the Addition of such Threats to such as fail in it, that if from them the Guilt be Measur'd, the Consequence of no other Sin can more justly be Apprehended, than of this Oppression, which Cries to Heaven for Vengeance.

These Rules may serve for Masters, as far as concerns their Servants ; but there being still many other Difficulties, which these do not reach to, belonging to their State, if they are engag'd in
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any kind of Traffick or Trade, therefore I must carry on these Instructions farther, so as to give some Light in this way also, which a Universal Corruption has cover'd with such great Darknes, that the Path of Truth and Justice is scarce to be discern'd by those few, who are willing to walk in it.



Instructions for Traders.



S E C T I.

*The Danger of their Profession, and
General Rule for avoiding it.*

TRADING is in it self lawful, but the Eagernes of Gain and Covetousness has mixt it with so many Injustices, that what of it self is irreprovable, is very dangerous in Practice. This Profession was so generally Corrupt in St. Chrysostom's Time, that he sets down this as a Conclusion; *That a Man of Traffick cannot please God, and therefore no Christian ought to be of this*
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Profession: I wish it were mended since his time, so as not to deserve this Censure; but since the Improvement of our present Age, above that of his time, is in nothing more evident, than in the Art of using Frauds, and in the Ingenious Contrivances for Cozening one another, I fear there is no reason to expect the Censure to be Moderated. But the Evil of Trading being not in the Profession, but in the Abuses of it; I come to those Rules, which may serve for some help in avoiding them.

For a General Rule, I set down this Principle; That no Christian ought to do an Injustice to his Neighbour. This is more particularly applied by St. Paul to Buyers and Sellers, *1 Thes. 4.* where, after this Preamble, Ver. 2. *You know, what Commandments we gave you by the Lord Jesus: He instances several of these Commandments, and then adds this belonging to our present purpose, Ver. 6. That no Man go beyond and defraud (or, as in the Margin, over-reach) his Brother in any Matter; because that the Lord is the Avenger of all such, as we also have forewarn'd you, and testified. It is one Commandment then of Jesus Christ, deliver'd and publish'd by St. Paul to all the Professors of the Gospel; That*

no Man defraud or over-reach another in any Business. And I wish it were written in great Characters in every Shop and Place of Trade, that it might be a Rule to all that are concern'd, that, whatever their desire of Gain be, they may be discourag'd from seeking it, by over reaching or defrauding their Neighbour, of which God has declar'd, that he will be the Avenger.

This then is the Rule, Plain and Positive ; by it are to be examin'd the General Methods of Traders, whether in Buying and Selling ; and in whatever Case there is any thing of Defrauding or Over-reaching, it must, of Course, be condemn'd, as contrary to the Commands of Christ, as what the Gospel will not allow, and God will revenge.



S E C T. II.

Frauds and Injustice in the Goods they Sell.

IN regard of the Thing that is Sold, there may be Fraud and Over-reaching many ways ; as, First, If that which
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is Damag'd or Imperfect, be Sold for Good in its kind, for Sound and Perfect. For thus the Buyer is over-reach'd, in having that put into his Hands for Good, which is not Good ; and if he pays the Price of Good, he is defrauded, since he pays for what he has not.

I do not here except against the Arts of setting off Good, where the Design is no more, than to encourage Customers to give a Just and Lawful Price for them, according to their true Value. But if these Arts are made use of to deceive Customers, in making those Goods pass for Goods, which are not so, and for bringing in a Price above their real Value ; then all such Arts, as far as they serve for this End, must be condemn'd as Unlawful, since their whole Design is to over-reach and defraud the Buyer, which is expressly forbidden.

Secondly, There may be Fraud and Over-reaching, as to the thing Sold, if the Buyer, declaring the End and Use of the Goods he asks for, the Seller puts such Goods into his Hands, as are altogether unfit for that use, for which they are bought.

Thirdly, If a Person Sells that, which is not his own: For here, besides the Injustice done to the right Owner, he that
Buys

Buy it is wrong'd, by paying a Price for that, which, when pay'd for, is not his own, but must be restor'd, and may be seiz'd by the Owner, if ever it comes to his Knowledge.

Fourthly, If a Person Sells that, which may be Prejudicial to the Buyer; as in Apothecaries making up their Bills with Drugs, that are either perish'd, or, at least, do not answer the Intention of the Physician: For thus the Physician is impos'd on, and the Patient wrong'd both in Money, Health and Life.

Fifthly, If a Person Sells that, which cannot be Sold; as in taking Money for that which is Spiritual, or annex'd to Spiritual, for this is Simony.

Sixthly, If a Person Sells that, which ought not to be Sold, as being in it self Sinful, or immediately tending to Sin; such are all sorts of Immodest Pictures, Books, Songs, &c. as likewise all Books of Irreligion and Prophaneness, and of such Errours, as are evidently contrary to the Truth of the Gospel. For tho' there be no Wrong done to the Buyer, as to the Price of such Goods, yet there is an Injustice, in thus helping to betray the Cause of God, and directly contributing to the Propagation of Sin.

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That Christians should do this for Gain, is an Action so unworthy of what they profess, that I cannot see, but that keeping on such a Trade, is joining with *Judas*, in betraying Christ, in Selling the Gospel and their Souls; and what will be the Fruit of such Gain, but the Loss of all?



S E C T. III.

In the Price.

THere may be Fraud and Injustice in the Price of what is Sold, by exacting an unreasonable Rate. There is a Gain allow'd to all that Trade, but this Gain has its Bounds; and tho' these cannot be so fixt in Particular, as to condemn all Excess of Oppression; yet there is no one, who Trades, but from that Common Light of Reason and Justice, which God gives to every Soul, may easily discover, when he acts against that, which is Reasonable and Just. They all know the true Value of the Goods; they know the Circumstances, which raise or lessen their Value; they know the Rates, at which

which they are generally Sold, and their own Conscience bears Testimony against them, when making an Advantage of the Buyer, they take of him a Price exceeding both the Value and Common Rate of such Goods.

Such is the Injustice, when a Person coming to Buy, who neither knows the Price of the Goods, nor when they are Good in their kind, has either Faulty Goods put upon him, or such a Price exacted from him, as far as exceeds their Value. For this is evidently over-reaching him, by taking an Advantage of his Ignorance.

Q. This is the Buyer's Fault, in undertaking what he does not understand. Caveat Emptor; 'Tis the Buyer's Part, to take Care he be not impos'd on.

A. 'Tis an Oversight indeed for a Man, when he is amongst Pick-pockets, not to take Care of his Purse: And would you have every Man, that goes into a Shop, think this to be his Case? If he ought to think so, then the Fault of an Ignorant Chapman, is in believing Shop-keepers to be Honefter, than they are. And so in reality it is, if they stand ready in their Shops to over-reach all they can, and then only do it not, when a Customer's Skill and Caution will not give them Opportunity for it.

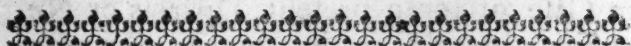
Truly if this be all the Honesty of Shopkeepers, 'tis like that of Robbers, who quietly pass by those, who seem too well arm'd against them: But how far is this from the Justice requir'd of them by *St. Paul*, who expressly gives them Command, Not to over-reach or defraud any? If their Duty then be to over-reach none, and this Principle of Justice ought so to possess their Souls, as to give them a Horrour of all Frauds, and to Tie up their Hands from all Deceit, and God demands this at their Hands; how wretched must be the State of their Souls, who, as if there were no such Command, defraud all they can, and spare only those, who will not be deceiv'd by them?

If this be the Method of Traders, then 'tis true now, that such Traders cannot please God, and that no Christian can be such a Trader, because God's Will and Commands are no Bar upon their Conscience, but they give themselves up to their Covetous Desires, contrary to all the Principles of Truth and Justice.

But this is not the only Injustice in taking the Advantage of a Buyer's Want of Experience or Skill; 'tis much the same of any other Advantage, that is taken, for raising the Price above what is just; as
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in Case of some present Distress or Necessity observ'd in the Buyer; for whoever, upon discovering such a Necessity, exacts more than is due, is Guilty of Oppression and Extortion, and overthrows, in this, all the Principles of the Gospel, by being then Barbarous and Cruel, when Circumstances oblige to Charity, Tendernefs and Compassion; and therefore there can be no less than Infinite Woes pronounc'd against those, who upon this Consideration exact upon the Poor, or such, who by unhappy Circumstances are brought into Straights, and God will be the Revenger of such Iniquity.

'Tis not much Inferiour to this, if a Person being earnestly bent on a thing, resolves to have it on any Terms; and this being observ'd, the Seller raises it to an Extravagant Price: For tho' here he has the Opportunity of a good Market; yet since the Phancy of the Buyer adds nothing to the real Value of his Goods, he has no other Motive for setting them so high, but only the fair Opportunity of making a Prey: And what does this betray in him, but the Disposition of those above-mention'd, who are ready to catch at all Advantages, and stand waiting for those, who are fit to be deceiv'd?



S E C T. IV.

In the Seller.

THere may be Injustice in the Seller, if by Lying he endeavours to persuade his Customers, that his Goods are Sound and Perfect, when they are not so; or that their Value is much above what they deserve. This is more Criminal, if he adds Oath and Imprecations to gain Credit to his Lies; for then there is a double Iniquity; in the Injustice of his Price, and in his Perjury, by which he prevails on the Customer to give it.

Lies have not that notorious Guilt, when they are only Perswasives to a Just Price; nay, the Hardness and Unbelief of Customers is such, that they seem almost necessary for those, who think to Sell. But however, this is not enough to justify the Practice; for since Lies are expressly forbidden by God, they must be judg'd unlawful, by as many as believe in him, and make his Will the Rule of their Conscience, and therefore are not to pass for Innocent, even when

when they are to perswade a Customer to give a Just Price.

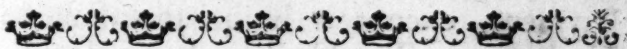
I must confess, the Hardness of Customers is a great Temptation, and the Fear of losing Trade pushes it on. And is not this a strange Character of a Christian World, that believing Truth and Justice to be the Way to the Eternal Truth, there is scarce such a Thing to be found amongst them, as a Confidence of any being True and Just; but in all Business there is almost as general a Distrust, as if there were no Faith amongst them? The Hardness of Customers makes Shop-keepers Swear and Lie; and therefore are Customers Hard, because they know Shop-keepers will Swear and Lie? Both have something to Mend, and I think, those, who keep Shop may safely begin, without danger of being much Losers by it. For I cannot but believe, that if a Person were so exact to Truth, that those who come to Buy, could have a Confidence in him, that he would neither demand an unreasonable Price, nor put off things for Good, which are not so; this would encrease the Number of Customers, and by Moderate Gain come to equal their Heaps who use all unwarrantable Means for imposing on those, who come to Buy. And in case it should not, yet there

would be the Comfort of a Good Conscience, which with the Hopes of God's Blessing, would make abundant Recompence for whatever Advantage their Neighbours have over them, and is the Fruit of their Injustice.

Another Injustice may be in the Seller, if he makes use of False Weights or Measures ; for this is nothing less than Cheating ; and as God has declar'd it to be an Abomination to him, so those, who make this their Gain, provoke God's Wrath against them, and must expect from him the Punishment of all the Injustice they have done their Neighbour.

Here must have place the Monopolies and Compacts of Traders, who by these undue Ways make a Scarcity when there is none, and by either keeping or getting all into their own Hands, oblige those that will Buy, to come to whatever Extravagant Rates they are pleas'd to set upon their Goods. This cannot be allow'd in any Trade, because there is Oppression in it ; but 'tis most Criminal, when the Monopoly is in things necessary for Life, as in Corn, Meat, &c. for this is bringing Calamity on the Publick, and Starving the Poor : 'Tis that, which provokes the Curses of the People, as 'tis said in the Proverbs,

verbs ; and if St. Chrysoftom's Judgment be taken, he is absolutely Accursed, who contrives to make Corn Dear.



S E C T. V.

In the Buyer, and of Stolen Goods.

ON the Part of the Buyer there may be likewise Injustice: First, If he that undertakes to Sell, knowing not the true Value of what he Offers to Sale, the Buyer takes this Advantage, and gives much below the real Value. For tho' Tradesmen are suppos'd to know the Price of their Goods, and there is no need of Scruple in the Case; yet while Servants undertake to Sell, they may be easily over-seen; as likewise many others may be, in the case of Offering to Sell what they do not well understand. And yet no Advantage ought to be made of such Ignorance or Over-sight; because every one ought to do, as they would be done by; and no Body would think it Fair-dealing, to be thus Treated by another, but would esteem it Deceit or Over-reaching.

Secondly, If a Person obliges a Shop-keeper to Sell for loss; as in case he be in Debt, and having not ready Money, his Creditor will not take Goods in Payment, except it be an unreasonable Under-rate: The Creditor being satisfied at the same time, that he should be no Loser, if he took them at the Common Price. Likewise if a Person knowing a Shop-keeper to be in Distress for ready Money, presses him to Sell with loss.

Thirdly, If a Person pretends, he has no want of such Goods, knowing, that no Body else will Buy them, that so he may perswade the Seller to part with them with loss. Infinite other ways there are betwixt Buyer and Seller, in which, by Dissembling, Lying, and other Artifices, they impose on each other. But whatever they be, tho' Authoriz'd by Custom, and Universal in Practice, they must all be Censur'd and Condemn'd by the Apostle's Rule, as far as they have any thing of Fraud or Over-reaching in them.

And that Custom must be here included, which is of Buying Stolen Goods. For this is an Injustice equal to Theft, if it be done with a Compact of taking off the Hands of Thieves, whatever they meet

meet with belonging to their Trade. And it cannot be excus'd, if they only Buy, what is by accident Offer'd to be Sold at their Shop. The Reason is, First, Because such Goods are not theirs, who Offer them to Sale, and it is not Just to Buy of those who cannot Sell. Secondly, Because by taking such Goods off their Hands, they encourage Thieves, by making their Theft an Advantage to them, and thus do Injury not only to Private Persons, but also to the Government, in helping to support Robbers, by making their Wickedness Serviceable to them. Thirdly, For their own sakes; because, when they have paid for such Goods, they cannot be esteem'd their own, but are theirs from whom they were Stolen; and whatever Advantage they make in Selling such Goods again, it is not theirs, but of Right belongs to the Owners, from whom they were taken.

Q. But if Shop-keepers Buy such Goods with a good Conscience, without Suspicion of their being Stolen?

A. There is something so particular in Thieves Offering Stolen Goods to Sale, both in the Way of Offering them, and in the Under-rate which they ask, that it is easily discern'd by such as are
us'd

us'd to Trade: But if we must suppose your Case, I answer, that if Stoln Goods are bought without Suspicion of their being Stoln, there can be no Sin in such a Purchase, because it was made with a Good Conscience, and without any Appearance of Evil. However if afterwards there be Evidence of the Goods having been Stoln, the Purchaser, tho' he has paid for them, can make no Advantage of them, nor Sell them, but they are to be return'd to the Owner, who has the only Right to them.

Q. Is not this hard, when he has paid for them, and bought them with a Good Conscience?

A. It is his Misfortune to be thus impos'd on. He has been Cheated, and must be a Loser by it, as he must be in all other Bargains, where the Goods do not answer his Expectation, but, upon Examination, prove Damag'd, Imperfect or Counterfeit; for as here he must bear the Loss, except he can recover something of him that made the Sale; so in the Case propos'd, the Purchaser of Stoln Goods must stand to the Loss, except he can find a Way to make Recovery of him that Sold them; for the First Owner has all the Right to them; his Title being still as Good as ever,
not-

notwithstanding the Theft and the Sale, that has been made of them. Thus the Law decrees, and 'tis founded on the truest Principles of Justice: Because no Man loses his Right by the Act of another, who has no Right for what he does. It would be the same in an Estate, which the Owner would not lose, tho' another would have paid the full Price of it, to one who had no Right to Sell it.

Q. But what if the Purchaser has Sold the Goods again, before he has any Knowledge of their having been Stolen?

A. The Case is hard, but I must judge as the Law does, which making no Distinction betwixt the Goods, and the Price of the Goods, obliges in both Cases to Restitution. Thus, I think, Conscience obliges, since such a Person is in Possession of what is not his own upon a just Title; and I know of no Relief, but from the Person, to whom the Restitution is to be made, who being assur'd of his Buying and Selling such Goods with a good Conscience, without any Suspicion of their being Stolen, ought in Equity to consider him, and not let him bear the whole Loss. This, I know, the Law will not Encourage, because it takes no Cognizance of
Con-

Conscience, but only of the Overt Act : But where Conscience is wholly consider'd, the Resolution must be different, and I see none more Equitable, than what I have here declar'd ; for so, I think, Sincere and Just Persons would do on both sides. And hence, if there should be any, who, upon the Motive of Conscience, after having thus Bought and Sold Stolen Goods, should make their Address to the Party from whom they were Stolen, I think it would be Cruelty to take the Advantage, which the Law gives in such Case, and Refuse the Composition here prescrib'd ; because Equity will not allow such Rigour, but requires Tenderness towards Persons of Tender Conscience.

These Directions may serve for Traders ; but having prescrib'd Justice to be observ'd in the Manner of Dealing, I cannot Conclude without this Fundamental Caution, that they consider the Lawfulness of the Trade they profess. The far greater Part are so ; but some are to be question'd, especially in the way they are generally practis'd ; such, I mean, which have Oppression of the Poor, and Extortion in them. Amongst these I reckon Pawn-brokers, and some Private Persons, who lend Money to
such

such as are in Distress. There are many Reasons absolutely to except against them; but certainly, as the Common Practice is, of Doubling the Principal, or gaining Fifty or Eighty *per Cent.* they are so far from helping the Poor, as they pretend, that they Eat out their very Bowels, and Devour them; and therefore, in this way, must be Condemn'd of Oppression. And if they are any way to be justified, it must be by bringing them to some Regulation, by having the whole Matter laid before those in Authority, and a Moderate Gain settled, upon a due Computation of their Expenses, Hazards and Losses. If this were done, they might be Serviceable to the Publick, and live by the Service they do to those, who want their Assistance; but without this, I do not see, how any who pretend to Conscience, can live in the Profession and Practice of so Evident an Extortion.

S E C T.



S E C T. VI.

In Workmen and Labourers.

HAVING gone thus far with Traders, as to Buying and Selling, I must now speak to others, whose Profession is to serve their Neighbour, and take Money as the Reward of their Labour, whether of Mind or Body. And these are to keep to the same Standard-Rule with the former, of not over reaching, defrauding, wronging, or doing any kind of Injustice to their Neighbour.

There is Injustice in these, if they exact more for their Labour, than what is due according to the Common Rate, which Custom and Practice have set upon it. But I speak not here of those, whose particular Art, as in Painting, Carving, &c. cannot be thus rated, but must be differently Valued, according to the Rarity of the Work.

Secondly, If they do not take due Pains, that the Work they have undertaken, be done according to Agreement: For if they either put not in good Materials or Ingredients, or slightly make
up.

up a Work, so as not to answer the Contract, it is evident, they over-reach their Neighbour, and take Money for what they have not done; since the Price of Slight Work is very different from that, which is more Substantial. In this are concern'd all sorts of Working Trades; and as it is a Principal Part of Honesty belonging to their Profession, to Finish their Work according to Agreement, both as to the Goodness of Materials, and due Care in making it up; so it is an evident Injustice to do otherwise, and no Generality of Practice will excuse the Guilt any more, than the Number of Offenders does in other Sins.

Thirdly, If by neglecting to Finish their Work according to Agreement, or in due time, they considerably injure those, who employ them. This may be in many Cases, and is most evident in what belongs to Plowing, Planting and Gardening, where Neglect proves the Loss of the Season.

Fourthly, If the Materials or Ingredients are considerably prejudiced, and the Work damag'd by their Neglecting to make it up in due time. This happens in many Compounds, and Extracts, &c. where the Goodness and Virtue depends often upon a Nicety.

Fifthly, If they demand more Materials, than is necessary for the Work, and keep what remains for themselves. This is a Method of many Working Trades, but particularly of those, who make up Cloaths; but how to excuse it from Fraud, I cannot tell; since being paid for their Work, they have no Right to the least Part of the Materials, that remain, and therefore cannot keep them, without his Knowledge and Permission to whom they belong, but by being Unjust to him. If any thing be due for Time spent in Buying for those, who set them to Work, this ought to be set down and consider'd by such as employ them; for Time is valuable to such as Work for Bread; but however, they ought not to be their own Pay-masters, but deal fairly, and let those, who are to pay them, know what they pay for.

Lastly, If they do not Work the whole time, according to Contract. In this are principally concern'd Journey-men and Day-labourers, who make no Conscience of Neglecting their Business, and Idling away Hours, when they have no Overseer to oblige them to more Exactness. This is a Point too easily pass'd over without examining
by

by those, who are concern'd in it, and 'tis nothing but *not thinking* can give them any Peace of Conscience; for certainly there is as much Injustice in this, as in Stealing, and for this they will be call'd to an Account.

The Reason of all these Points is, because whoever Labours by Compact, is Bound in Justice to comply with all the Conditions of the Compact, both as to the Time and Manner of the Work; and purposely, or by neglect to be wanting in any, cannot be done, but with Injustice, if it turns to the Prejudice or Loss of him, with whom the Contract was made.



S E C T. VII.

In Lawyers, Physicians, Surgeons.

THE same Judgment is to be made of those, who are of a more Liberal Profession, but undertake Business by a sort of Virtual Contract, and expect the Reward of their Industry or Labour; such are all that belong to the Law, Physick, or Surgery.

First then, 'tis an Injustice in any of these mention'd, if they bring in Bills
of

of Charges, and either set down what is unreasonable for what they have done, or add what they have never done.

Secondly, If they undertake the Defence of a Cause, that is evidently Unjust; or, for their own Gain, Encourage Persons to commence Litigious Suits, to the Prejudice of both Parties, or Ruin of either.

Thirdly, If they take no Pains to understand the Cause, in which they are to Plead. If they make Delays in bringing on a Cause to a Hearing. If they have been wanting either in duly Solliciting, or Drawing up Breves; if they have purposely put off a Cause. Infinite ways there are, by which Men of this Profession, put their Clients to unnecessary and repeated Charges, and at other times make them great Sufferers thro' their Neglect. Custom, and the Example of others, may lessen the Horrour of this Sin; but certainly it is so great, that it cannot easily be equall'd, since in raising themselves upon their Neighbours Misfortunes, and encreasing their Unhappiness, that they may be Gainers by it, has so much of Hard-heartedness in it, so much Cruelty, and is so contrary to the Spirit of Charity, that,

I think, it cannot be practis'd, but by renouncing the Gospel, and all Right to Life Eternal.

The Case is much the same, when Physicians, Surgeons, &c. Neglect their Patients, or Prolong their Cure for their own greater Advantage; for this cannot be excus'd from Oppression and Cruelty; which is likewise their Crime, when for making their own Interest another way, they prescribe more Medicines, or more Chargeable, than the Case requires.

Fourthly, In all Professors of the Law, it is acting both against Law and Gospel, to take Fees of the Adverse Party to betray their Clients. The like Injustice may be in those, who sit on the Bench, if they take Bribes, if they are prevail'd on by Passion to favour or oppose either Party, or if they take not due Care to discern the Justice of the Cause before them.

Fifthly, There may be the same Injustice in the Jury upon the same Heads; for if they give not due Attention to the Cause, if they accept Presents or Money, if they are over-rul'd by Passion or Party in the Verdict they bring in, they betray the Trust repos'd in them, and must answer to God for what-

whatever wrong they do their Neighbour, whether in Life, Estate or Reputation. The same Guilt falls on all those who are concern'd in Empannelling the Jury; for if they do not nominate Persons of known Integrity, and such as they think most Indifferent to both Parties; if they are Industrious in putting those on, whom they know indispos'd by Passion or Interest for doing Justice, or if they take Bribes for doing so, they are False to their Trust, and must answer for all the Injustice, which is the Consequence of whatever unjust Verdict is brought in.



S E C T. VIII.

In paying Wages or Hire.

BEside the Heads already mention'd, there may be Injustice, as to the Wages to be paid to such as are Hir'd to Work. First, In absolutely refusing to pay what is thus due. Secondly, In unreasonably changing the Wages agreed upon, as *Jacob* complain'd of *Laban*. Thirdly, In unreasonable Delays of paying what is due, by which such as Work Hard, come to want the Bread they have Work'd

Work'd for, are forced to run in Debt, and take up what is necessary for Life at the Highest Rates, and bring their Family into many Inconveniencies.

Fourthly, By oppressing Poor Workmen, obliging them to Work at an Under-rate, or threatening otherwise not to employ them; this is a Force upon Persons, whose Bread is to come by their Work, and who therefore must be contented to take a little rather than Starve by standing Idle. But in this may be great Injustice, whilst their Works being Valued at a High Rate by such as employ them, these grow Rich by the Sweat of the Poor, without allowing them any Tolerable Proportion of what is gain'd by their Labours.

Here must have place a like Oppression in Spiritual Affairs; as in a Case much practis'd of those, who having Rich Benefices put in Vicars to bear the whole Weight of the Duty, and scarce allow them what is sufficient for a decent Subsistence: For since whatever Donations have been made, or whatever Tenths are paid, are in Consideration of the Service, that is to be done the Flock, and for their Maintenance and Encouragement who serve it, the whole seems in Justice their Right, who Labour in performing all the Functions due to the Flock.

Thus

Thus it was certainly intended by the Donors, and in the First Institution of Tithes, and it was never design'd these Pious Provisions should be made the Support of Idle Church-men, or to raise their State whilst others for a Poor Allowance do their Work. This then must be set down as an Abuse, in perverting the Charities of Pious Christians. But if it be consider'd farther, that such Plentiful Benefices were at First design'd, that the Flock might be provided with Able Men, and that these might not only live decently themselves, but likewise have wherewith to give Relief to those of the Parish whom they should find to be in Distress: This Consideration shews a double Injustice in the present Method; First, In their Committing the Flock to the Care of such, whose want of Experience, &c. makes them unfit for the Charge; and thus robbing them of that Help which they want, and is their due. Secondly, In either unprofitably Hoarding, or unprofitably Spending, what ought to be the Relief of those Poor, whose Pastors they are.



S E C T. IX.

In Governours, Overseers of Colledges, Hospitals, &c. in Trustees, Overseers of the Poor, Masters of Schools, Debtors, Masters of Families, Gentlemen of Estates.

HERE again may come in still other Injustices too much practis'd; as, First, In Masters, Governours, Overseers of Colledges, Hospitals, Alms-Houses. For all these being plentifully founded, and the express Intention of the Founders and other Benefactors, being to provide for such, whose Circumstances answer the Conditions by them declar'd; all Governours, Overseers, &c. are bound in Justice, by their Place, to present or admit no others, but such as come nearest to the Conditions prescrib'd; and thus only can they satisfy their Trust, and answer the End of the Founders. As often then, as they are over-rul'd either by Private Interest, Affection, or other Considerations, in preferring Relations, Friends,

C

&c.

&c. to others, whose Circumstances come nearer the Design of the Founder, they abuse his Charity, and act against Justice, and are False to the Trust they have undertaken.

Secondly, In all sorts of Trustees, Guardians, *&c.* For if these are wanting to their Trust, and let those for whom they have undertaken it be Sufferers thro' their Neglect, in not examining how things are manag'd, or not calling Stewards, *&c.* to an Account: Or if they make their own Advantage of the Trust, above what is due, by turning to their own use what belongs not to them, or by making very unreasonable Accounts, this is acting against Justice, and no Man of Integrity or Honesty can do it.

Thirdly, In Overseers of the Poor, Collectors and Church-wardens: For if these make undue Distributions, admitting such for Favour, into their Number, who are not in Want, or excluding others thro' Passion, who are in Want: Or if they give in False Accounts, or turn to their own use what is given to the Poor, or Spend any part of it in Drink, Dinners, or Entertainments; they so far Rob the Poor, and can have no more Hopes of Mercy, without a

Sin-

Sincere Repentance, and making Restitution, than they who commit Robbery and Murther on the High-way; nay, they are in so much worse Condition, as God has undertaken the Cause of the Poor, and declar'd, that he will be the Revenger of those, that do them wrong.

Fourthly, In Masters of Schools, or others, who have the Care of Youth: For if these have either a settled Allowance, or are paid by the Parents of those, who are under their Charge, they are oblig'd in Justice, to take due Pains in teaching such Youth, and to be watchful in every particular, as far as they have undertaken, in order to their Education. And if they are either Slothful or Careless in teaching them, or for want of due Inspection, give them Opportunities of doing themselves Injury, by Idleness, or Ill Conversation; they betray their Trust, and will have all those Mischiefs to answer for, which are the Consequence of their Neglect. And may not the Ruin of many Families, and Loss of many Souls, be a part of this?

Fifthly, In those, who having the Money of others in their Hands, Neglect to give them sufficient Security:

For tho' the Persons to whom it belongs, ought to press it; yet there are Circumstances, where Bashfulness, Dependance, Friendship, will not allow some Tempers to be importune in the Case; and here for the Debtor to omit or delay the securing such Money, cannot be clear'd from Injustice, since 'tis hazarding another's Right, and may easily prove his Ruin. These Delays hrve often been follow'd with such Effects, that neither Justice nor Prudence can expose another's Right to such Uncertainties, as are those of Life.

Sixthly, In those who neglect to make heir last Will in time of Health, who thave Matter of Justice, Provision for Younger Children, the Peace of Family, &c. depending on their Settlements. The Injustice of Delays in this Point is very evident, where Justice presses so strongly for it.

Seventhly, In all those who unnecessarily Contract Debts, which may be never in their Power to pay; and in all those, who, being able, Neglect to satisfic Just Debts. The Reason of the former part is, because the doing Justice ought not to be put to hazards without Necessity. And the Reason of the latter is, because paying Debts is a Point of Justice, and therefore ought to

to be satisfied. This is most pressing in
Regard of those, who want their Money;
and the greater the Inconveniencies are,
which they Suffer for want of it, the
greater is the Crime. 'Tis no less than
Cruelty and Oppression, when the De-
nial of Just Debts straightens Families,
so as to want Necessaries for Managing
their Trade, Educating their Children,
and brings Ruin upon them. 'Tis gene-
rally injurious to all, because there are
few, but what are Sufferers for want of
their Money; and sometimes those are
the Greatest, who seem least Importune
in Demanding their own. At least their
Inconveniencies are not to be disputed,
who sollicite for their due; and therefore,
tho' it be no surprize, that Men of no
Principles Contract Debts on all sides,
and are not concern'd in paying; yet it
is a matter of just Wonder, that those
who seem serious in the Business of Sal-
vation and make a Scruple of being Un-
just, should be so little Sollicitous in Pay-
ing what they Owe, but let their Debts
run on with no more Reflection than as
if no Body were injur'd by their Debts
unpaid, or that it was not their Duty to
pay them. They seem to think little of
it, and so are at Rest within themselves;
but to me their Case looks so very ill, by
Reason of the many Injuries they may

do by their Neglect, that in my Opinion, 'tis much safer for them to consider it in time, than to run the Hazard of the Injustice, which may be charg'd upon them.

Lastly, In many Masters of Families, and Gentlemen of Estates. For when I consider these, upon the Title of Justice, bound to provide for their Children and Family, I cannot but conclude, that the Neglect of this is doing contrary to Justice, contrary to that Duty, which God has laid upon them, and they by a virtual Contract have undertaken. And what then must I say of Tradesmen or others, who live by their Industry when thro' Sloth or Ill Company they neglect their Business, and expose their Children, &c. to all the Mischiefs of Want? What of Gentlemen, who either thro' want of Care, or the Immoderate Expenses of an Idle, Extravagant or Vicious Life, waste their Estates, and many ways Injure if not wholly Ruin their Family? Can these think themselves Just, I do not say to God, but to Men, while they Prodiggally throw away their Estates, of which, according to the Christian Scheme in respect of God, they are no more than Principal Stewards, and ought to manage for the Good of their Posterity, to whom, whilst they give a Being, they ought likewise to provide a Well-being? Can they

they think themselves Just, while to gratify their Humours, their Vices and Idle Company, they are more Cruel to the Children of their own Bowels, than the Worst of Enemies? I cannot tell what their Thoughts may be, tho' I fear they do not think; but to make a Judgment from the Infinite Mischiefs I have seen brought upon Generations by this unchristian Method, I think the Violence of Thieves and Murtherers may more likely find Mercy, than the Treachery of these Modish Parricides. And therefore, whatever their Profession be, to esteem them for Christians, is what I cannot do, without Violence to all the Principles I have learnt from Christ and his Gospel.

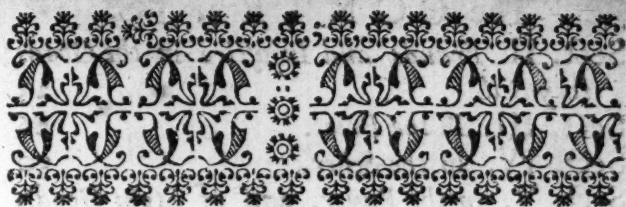
Infinite other Injustices there are, but from the Consideration of these Particulars, I think they may be easily discover'd by those, who are not resolv'd to smother all the Principles of Nature, Reason and Faith, which God has given them; and therefore I conclude with this Request to all those, who are any ways engag'd in Money-concerns, that they would be watchful against all the Temptations of unjust Gain, and not lose their Souls for any Advantage that can be expected from over-reaching or defrauding their Neighbour; but to be
con-

56 *Instructions for Masters, &c.*

contented with the Fruit of Fair and Just Dealing, hoping for the Blessing of God on it, and esteeming a Little with the Comfort of a Good Conscience, better than the Abundance of Fraud and Injustice; for thus only can they Act as Christians.

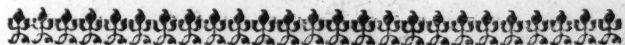


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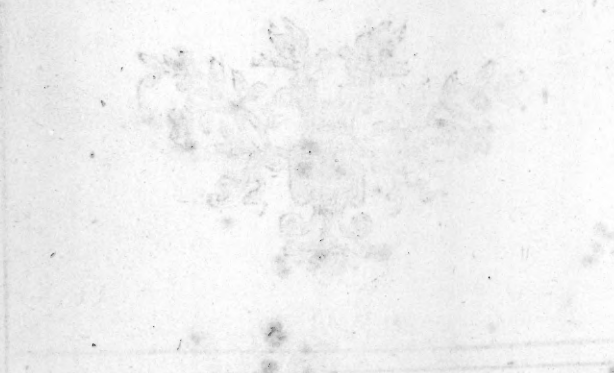


Instructions
FOR
APPRENTICES
AND
SERVANTS.



Printed in the Year 1718.

APPRENTICES



Printed in the Year 1718



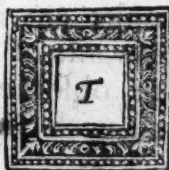
INSTRUCTIONS
FOR
APPRENTICES
AND
SERVANTS.



SECT. I.

*Of the Respect due from Servants to
Masters.*

Q.



*Here being particular Duties
belonging to every State, pray
tell me, What are the Prin-
cipal Duties of Servants?*

*A. As to what concerns
their Masters, and those, whom they*

A 2

serve

serve, their Principal Duties are, *Respect, Fidelity, and Obedience.*

Q. What do you mean by Respect?

A. I mean, that Servants are to be mindful of the Command given by St. Paul, Rom. 13. 7. *Render therefore to all their Dues.-----Fear to whom Fear, Honour to whom Honour.* There is an Honour due to all, who have any Superiority or Authority over us: And Masters being in this Degree according to the Order of God, there is an Honour or Respect due to them from Servants.

Q. How is this Respect to be shewn?

A. In Behaviour in Words and Actions; Servants are not to say or do any Thing, but all ought to be temper'd with such a Respect as may be a perpetual Acknowledgment of the Superiority Masters have over them.

Hence, 1st, Servants are not to give to their Masters Surly or Disrespectful Answers.

2^{ly}, They are not to mock them, nor by any Words, Signs or Gestures, express a Contempt of them.

3^{dly}, They are not to make any Discourse with their Fellow-Servants of any Failings they apprehend or observe in their Masters, and much less with Strangers.

Q. If

Apprentices and Servants.

Q. If their Masters, &c. are unreasonable in their Commands, and by Passionate or Abusive Words provoke their Servants, must not they answer?

A. The Advice given by *St. Paul, Tit. 2. 9.* is, *Not to answer again, at least, not to contradict them:* But if there be sometimes Reason to give an Answer, then this cannot be reprov'd, if it be done with Respect. I am sensible, how difficult this is, under some Provocation; but it being their Duty to be ever Respectful and Moderate, the Difficulty obliges them to be more Watchful in their Words, but cannot excuse them from their Duty. Every Christian is bound to submit to the Difficulties of their State, and bear them with Patience. And since this is what particularly belongs to Servants, they must labour with Humility and Meekness to bear the Burthen of their Condition. It were to be wish'd, that Masters, and all in Authority, would follow the Advice of *St. Paul*, in governing their Passions, and using Moderation with their Servants; but if Masters are wanting to this Duty, and are unreasonably provoking, this is no Warrant for Servants to lose either their Respect, or their Patience.

Q. How are Servants to come to the Practice of this Advice?

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A. By observing their Master's Temper and their own. If Masters are of a Passionate Temper, and grow more Exasperated upon the least Reply, there is then a Necessity of hearing all with Silence, whether the Reproof be deserv'd or no; since it cannot be advisable then to speak, when it can do no Good, but only help to encrease the Storm.

The like Silence ought to be observ'd, when Servants know their own Weakness to be such, that however they resolve, upon being Moderate in their Answers, yet they seldom begin to speak, but Passion soon carries them beyond all Bounds of Moderation and Respect; for in this Case again, 'tis better to be wholly silent, than to make things worse by speaking.

Q. But may not there be just Occasion for Servants to speak, when they are unjustly reprov'd, or have unreasonable Things impos'd on them?

A. There may be often sufficient Occasion for speaking; but it cannot be reasonable for Servants then to speak when Masters are not dispos'd to hear. Whatever therefore the Occasion be, it is much better to be silent for the Present, while Passion makes the Master unfit to hear or judge aright, and to wait for some better Season, when all Things being compos'd,

pos'd, he may be in a Disposition of hearing and doing that which is just.

Q. But don't you think it hard to be silent, when Servants know themselves to be unjustly reprov'd, and are condemn'd for what they never did?

A. I have already own'd this to you ; but it being a Hardship belonging to their State, they are bound to be prepar'd for it: And if they cannot submit, they are not such Christians, as their Condition requires them to be. Hear from St. Peter's Advice, what he expects from Servants : *Servants*, says the Apostle, *be subject to your Master with all Fear, not only to the Good and Gentle, but also to the Froward*, 1 Pet. 2. 18. He expects from them, that with Patience they bear the Inconveniencies of their Master's Passion: And he gives sufficient Encouragement, by shewing them, That if they do well, and suffering for it, take it patiently, it is acceptable to God. Here he supposes, it may be their Case to suffer wrongfully ; and instead of expressing his Compassion towards them, he advises them to submit with Patience, with the Assurance of doing in this what is well-pleasing to God.

Here then you see Servants have the same Encouragement to bear with the

uneasy Temper of those over them, and likewise whatever Trouble these give them, as all other Christians have to bear patiently all the Difficulties and Misfortunes of Life; and this Encouragement is, that Patient Suffering is well-pleasing to God, and that he will be their Reward.

Q. When again are Servants to practise this Silence?

A. When by Observation they find those, who are over them, to be naturally of a Fretful and Uneasy Temper, which seldom seems pleas'd with any Thing, and therefore scarce knows any other Language with Servants, besides making Exceptions, and finding Fault.

Q. When again?

A. When they have Reason to believe, that the Occasion of their Master being in Passion with them, is because of some Trouble, Misfortune, or Pain, which has put him out of Humour. In these two Cases, 'tis best for Servants to be Silent under all manner of Reproof because, tho' it may be express'd with Sharpness, yet they have Reason to believe, that it is either nothing more than their common Way of Speaking; or that the Passion is not rais'd against them, but only fell upon them, as they by Chance
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came in the Way: And that if they let it pass, all will be soon compos'd again.

It is a common Duty of all Christians to bear with the natural Imperfections of their Neighbours, and peaceably to submit to the Mortification of their Disagreeable or Uneasy Temper, as there may be Occasion for it. And this Duty presses more particularly in Regard of those, who have Authority and Command over us, so that we cannot impatiently complain of their difficult Humour, without a Fault. Have not then Servants Reason to bear in Silence the uneasy Temper of Masters, since there is no Person in whatever Condition, but who is oblig'd to dissemble many an Uneasiness given them by those, with whom they live, for the Keeping of Peace; and those, who have not Patience for this, how is it possible they should escape being in a perpetual Fret within, and a perpetual War without? The Case therefore of Servants is not so particular in this Point, but that it belongs to other States, all having this Hardship to bear in some Degree or other: And this many Servants find, who changing their Condition, in Hopes of being reliev'd in their present Complaints, see themselves oblig'd to another sort of Compliance, such as makes

them think all their past Uneasiness to have been a Happiness, in Comparison of what they now suffer.

Q. Then you recommend Silence, as a General Rule for Servants, under all manner of Reproof?

A. There must however be some Exceptions, as when a Master presses a Servant to give an Answer; for thus it may prove, that there may be as great a Disrespect in this Stubborn Silence, as there is at other times in being too forward in Answering. It may likewise be allow'd them, in any Reproof, to make their Plea in short, by declaring the Truth; and if this be not accepted, they are then to submit in Silence and Patience, rather than justify themselves by Passion. It cannot likewise be disapprov'd in Servants to speak, when they can do it in a Respectful Manner, and Masters seem easie in the Liberty they take.

All therefore that I discourage here in Servants, is only such Speaking, such Replies, and such Answers, as are not becoming their Condition; but having something of Disrespect in them, are to be condemn'd as Offences against the General Duty of their State. And this being a Duty, which God has impos'd on them, they are bound to comply with it,
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as they desire to be his Servants. If it be troublesome, it is a Trouble, which may be overcome by watchful Endeavours; their own Interest obliges them to take Pains in this Victory, that they may have Peace here, and hereafter.



S E C T. II.

Of Fidelity, in duly performing what they undertake.

Q. *What is the Fidelity belonging to Servants?*

A. 'Tis a Duty, by which they are oblig'd to be Faithful in all, whatever belongs to their Charge.

Q. *In what does this chiefly consist?*

A. It consists chiefly in two Points; that is, in duly performing what they undertake; and in managing with Care whatever is entrusted with them.

Q. *How are they to satisfy the first Part, of duly performing what they undertake?*

A. St. Paul tells them how, *Ephes. 6. 6.* They are to do all, Not with Eye-Service, as pleasing Men, but as the Servants of Christ, doing the Will of God from the Heart. Doing their Service with good Will, as to the Lord,

Lord, and not as to Men; knowing, that whatever Good Thing Man does, the same he shall receive of our Lord, whether he be Bond or Free.

Q. What does St. Paul teaches Servants in these Words?

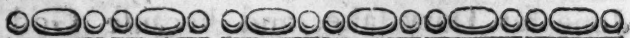
A. He teaches them several Things: First, That they ought to look on themselves, as the Servants of God. 2dly, That in whatever Service they perform, they are to Endeavour, not only to please the Eyes of Men, but to do all with that Care, as to please the Eye of God. 3dly, That the Motive in all they do, ought to be, to comply with the Will of God. 4thly, That the Comfort of all their Labours is to be; that the most difficult Labours are due to God; that God will be the Recompence of whatever is done faithfully, who has no Respect of Persons, but will reward the Servant, according to his Works, as well as the Master.

Now if Servants are to do all Things, not as pleasing the Eyes of Men, but as pleasing God; it is very plain, that Servants are not only to be Careful and Exact in what they do, when their Master's Eye is to examine their Work; but likewise when they have no Eye over them, to commend their Diligence, or reprove their Neglect: Because the Work they
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undertake is their Duty, and ought to be done for Duty sake, and because God always sees them. This is the Fidelity belonging to Servants, as to this Point; and is the Meaning of St. Paul's Words, when he bids them do all, not with *Eye-Service*, as *pleasing Men*, but as the *Servants of Christ*, and doing the *Will of God from the Heart*. And if they follow his Direction, they may be sure, besides the Yearly Wages from their Master, they will have God to reward them.

Whence 'tis very Evident, those Servants are wanting to their Duty, and commit a Sin, who are then only careful, when they have an Eye over them, or know what they do will be seen; but in other Circumstances, when they have no Witness, and apprehend no Reproof of their Neglect, do their Work carelessly, or leave it undone; for these are only Eye-Servants, they forget that they are the Servants of God, and instead of a Reward, will find him the Punisher of their Neglect.

SECT.



S E C T. III.

Of Fidelity, in managing what is entrusted with them.

Q. *HOW* are Servants to satisfy the other part of Fidelity, which is that, *Of managing with Care, whatever is entrusted with them?*

A. They satisfy this, by being so Careful and Just in all they undertake, that their Master be not a Loser in any Way, thro' their Fault.

By this then Servants are oblig'd, *First*, To be so careful of whatever Goods are under their Charge, that they be not injur'd, lost or stolen, by their Sloth or Neglect. You know how many Things require the Care of Servants, as in all belonging to Furniture, Cloaths, to Eating and Drinking, &c. Without this due Care, some of them are very much prejudiced, others become wholly Useless, and the Masters are often great Sufferers, by Servants not being diligent in what they undertake, and is their Duty to do.

Secondly, They are oblig'd to see, there be no Waste of any Thing under their Charge,

Charge, but must manage all with as much Care and Frugality, as if it were their own. I need not here mention Particulars; they, who know what belongs to a Family, know likewise, there is scarce any Thing in it, but what is subject to Waste; and that tho' the Concern seems not much, yet at the Year's End 'tis a great Expence to the Master, if in the Use and Care of every Thing, there be not that due Management in Servants, which is necessary to prevent the Waste of them.

Thirdly, They are oblig'd to see, that nothing under their Care be mispent, broken or lost. And they are to reckon all that mis-spent, which is not employ'd according to their Order, whom they serve. Whence it cannot be allow'd them, either to give away, or to treat Companions or Friends, with what belongs to their Master, any further, than they have his Order, or have sufficient Reason to presume of his Consent. And as they are not to do this themselves, so neither are they to give Opportunity to others of doing it, thro' their Neglect, by carelessly leaving the Keys of Things under their Charge, in publick, or by letting Doors or Boxes be open, which they ought to keep lockt. For whatever
comes

comes thus to be taken away, must be charg'd to them, as occasion'd by their Neglect. Tho' all Servants are, in some degree or other, concern'd in this, yet none more than Apprentices, who have the Care of a Shop left to them; and therefore, if these, by Carelesness, or by talking with Companions, or by leaving the Shop, are the Occasion of their Master's being defrauded or robb'd, they must answer for the Wrong done; since the Care of Goods being entrusted with them, 'tis the same thing to the Master, whether he be robb'd by his own Servants, or by such as are invited and encourag'd by their Carelesness.

Fourthly, They are oblig'd to be just in all Accompts of Money; so as neither to take Money from those, whom they serve, nor set down to their Accompt any more, than has been laid out by their Order. In this they ought to be very Just, notwithstanding the fairest Opportunities of defrauding the Master, without any Possibility of his coming to the Knowledge of it. As they are not to wrong him, by taking Money, so neither by keeping what is his in their Hands, unknown to him: And therefore nothing of this can be done, without an evident Injustice, which tho' hid from Man, is
known.

known to God, and will be severely punish'd by him, even more than common Theft, since the Trust repos'd in Servants makes their Crime worse than that of Robbers.

Fifthly, They are oblig'd to be Just, in whatever Money they lay out for their Master, and never to make Bargains, in which they themselves may be Gainers by their Master's Loss. They must not therefore, by the Encouragement of Bribes, be perswaded, either to give more for what they Buy, or take less for what they Sell, than they would do, were the Concern altogether their own. They must not Buy at a Shop, which allows them something for their Custom, when they might Buy either better Goods, or better Cheap at another Place, which gives no such Encouragement. If by their Industry or Art, they have made a better Bargain in Buying or Selling, than their Master expects, the Advantage is to be their Master's, and not their own: If he will reward them for it, he may; but they must not reward themselves, by either setting down more than what the Thing cost, in Buying, or reserve any Part to themselves of the Price receiv'd in Selling.

Q. Are

Q. Are Servants then to have no Encouragement for being Industrious?

A. This must depend wholly on the Master: And if he should be so hard, as not to give them so much as good Words for what they do in his Service, yet still they are to be Industrious in all they do for him, to the best of their Skill and Power. The Reason is, because 'tis their Duty to be Faithful in their Service; this God requires of them, and it is to be done for his and their own Sake, tho' the Master may seem not to deserve it: For they are to *do their Service with good Will, as to the Lord, and not as to Men.* Whence those Servants have a great Account to give, who being put out of Humour by the undue or severe Reproofs of their Master, are, upon this, Careless in his Service, neglect their Duty, and matter not how much they mis-spence his Money, or waste his Goods. For in this they are wanting in that Fidelity, which God demands of them, and is therefore due, not only to the Gentle and Meek, who give Encouragement, and seem to deserve it, but likewise to those of the most harsh and froward Temper.

Q. In Relation to what you have said above, pray tell me: May not Servants take any Thing, which is usually given by those

those Shop-keepers, where they are Customers all the Year?

A. If such Shop-keepers rate their Goods accordingly, and make the Master pay what they are to give to their Servants, it is not then fair dealing on either side. But if Servants are Industrious to examine the Price of Things, and do not keep to a Shop, but where things are as good, and at as low a Rate, as they can buy any where else; then I see no Reason, but they may take what is given them. But this is a Point, in which Servants ought to be very Jealous of themselves; because in the Business of Money, every one is apt to judge too favourably of what is for his own Interest: And therefore if they do not often try the Price of Things at other Places, I fear the hopes of their own Gain will lessen their Industry, and make them pay to their Master's Prejudice.

SECT.



S E C T. IV.

Of Obedience due to Masters.

Q. *WHAT is the Obedience Servants owe their Masters?*

A. St. Paul declares this Duty, Coloss. 3. 22. *Servants, obey in all Things your Masters, according to the Flesh; not with Eye-Service, as pleasing Men, but in Singleness of Heart, fearing God. And whatever you do, do it heartily, as to the Lord, and not to Men; knowing, that of the Lord you shall receive the Reward of the Inheritance: For you serve the Lord Christ. But he that does Wrong, shall receive the Wrong he has done; for with God there is no Respect of Persons.*

Here you see the full Duty of Servants, as to this Point: *First*, That there is an exact Obedience due from Servants to Masters, in all that is not sinful. *2dly*, That this ought not to be done, upon the Motive of humane Respect, of Hypocrisy, Flattery or Interest, but sincerely, in Submission to the Order of God. *3dly*, That they are to consider the Authority of God in him, whom they serve. *4thly*, That they are not to regard the Failings, Weak-

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Weaknesses, or Ill Humours of their Master, but the Authority of Jesus Christ, whom they serve in him, and by whose Authority he commands. 5thly, That whatever they do upon Command, they be mindful to do it in Obedience to God, and in such a Manner, as to hope for a Recompence from him. Lastly, That if the Master deals unjustly with them, they are to desire no Revenge, but remit their Cause to God, who will punish Injustice, whether in Master or Servant, without Distinction of Persons.

In this Direction given by St. Paul (who shews, what is to be the Obedience of Servants) you may observe,

First, That Servants offend God by disobeying their Masters, and by so doing, are guilty of Sin. 2dly, That if they grumble, and express an Unwillingness to comply with their Master's Commands, they fall short of what St. Paul requires of them, which is, To do their Service with Good Will. 3dly, If they do not what he commands, heartily, and as serving God, notwithstanding all the morose and peevish Humours, to which he may be subject, they wrong their own Souls, and cannot expect the Reward promis'd to those, who do all their Service heartily, as to the Lord.

Q. Is

Q. Is there no Exception in this Obedience due to Masters? What if they require that of Servants, which they never undertook, and in Reality belongs not to them to do?

A. Where this is evidently the Case, it is a good Plea for an Exception. But there cannot easily be Evidence in this, because the Work of Servants is seldom so strictly limited; for whatever the Business be, for which they are taken, yet 'tis generally suppos'd, they should be ready to set their hand to any thing else, if thro' any Accident, it be requir'd of them. And therefore I cannot but fear, when Servants make this the Reason, for not doing what they are commanded, it is generally the Effect of their own Sloth or Ill Humour, which take up this Argument to cover them.

Q. But will not Servants soon be impos'd on, who except against nothing, that is requir'd of them?

A. It is possible they may, but this can be only from very ill-natur'd People: For certainly with all others, there is nothing can more recommend Servants, and make them more valuable, than when they are of a free Disposition, and ever ready to put their Hand to any Thing, as Occasion may require, tho' it be not what properly belongs to their Place:

Place: This has something generous in it, and cannot fail of gaining the Esteem and Love of those, whom they serve. And as for those Servants, who are more Formal and Ceremonious, so as to be often making Exceptions, and questioning, *Whether doing such and such things belongs to their Place?* 'Tis certain, tho' they may thus endeavour to prevent what they call *being impos'd on*, yet they are Losers by this excessive Nicety, by thus drawing on themselves the Dislike of those over them, who can never judge them fit for their Service, since the Business of a Family, in the many Accidents to which it is subject, can never allow of this Confin'd and Formal Temper, and there is nothing more disturbs the Peace of a Family, and makes Quarrels amongst Servants, than the Ceremonies of one such Nice one, who is so fearful of going beyond his Bounds.

Q. Well, but if a Servant be commanded to do, what in it self is Unlawful and Sinful, must he obey?

A. No; in this Case, God is to be obey'd, who forbids it, and not Man. Hence if a Master is so ill a Christian, as to require what is evidently Sinful; the Servant is not only bound to venture his Displeasure, but likewise the Loss of his

his Place, rather than comply with such Commands; and if the Fear of such a Loss prevails on him to act against his Conscience, he may be assur'd, he in so doing, forsakes God for Man, and can be no Disciple of Christ.

Q. What if the thing requir'd of the Servant be not in it self evil, and yet so, as to be concurring and aiding in something that is Sinful? There are many sinful Intrigues, which cannot be manag'd, without the Knowledge and Assistance of the Servant. A like Concurrence is necessary in Frauds, and Oppression. A like in Drunkenness, &c. Can a Servant concur in these, in Obedience to those, whom he serves?

A. No, he cannot do it, without being guilty of the Sin, in which he concurs, that is, if he does it with the Knowledge of his concurring to what is sinful. He that keeps Watch, while the House is robb'd, is guilty of the Robbery. He that carries Messages, or conveys Letters, for the accomplishing a Wickedness, and knows what he does, is guilty of whatever Crime it be, to which he directly concurs; and I cannot but think, that he who carries Drink to his Master, when he knows, 'tis to make him Drunk, might with as much colour of Innocence, fetch Poison for one, who seems resolv'd to drink it.

Q. If

Apprentices and Servants. 25

Q. If the Master commands not what is directly Sinful, and yet hinders the Servant from complying with such Duties, as he thinks himself in Conscience oblig'd to satisfy; is this sufficient Reason for the Servant to dispense with such Duties, or is he oblig'd to quit the Service?

A. Some kinds of Duties, as of Prayer, &c. may be sometimes dispens'd with, in Compliance with a Master, & rather than disturb the Peace of a Family: But if the Circumstances of the Family, or the Business of it, or the Perverse Humour of the Master be such as generally not to allow the Servant Liberty of performing such Duties, which in Conscience he is oblig'd to satisfy; then the Servant is bound to quit such a Place and seek another, where he may have Opportunity for satisfying his Conscience.

Q. But if he has a great Advantage where he is, and cannot change, but with very considerable Loss?

A. He is still bound to seek another Place, because the Advantage of this World is not lawful, when it is to the Loss of the next. Servants, as well as others are bound, in the first place, to seek the Kingdom of God; and, if they stay in such a Place, where they cannot

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seek the Kingdom of God, by serving him, as they know they are oblig'd, they offend against this Command of Christ, by neglecting the Kingdom of God, for the Convenience or Interest of this World. Upon which Consideration, I think all Servants, in the Choice of a Place, ought not only to have Regard to the Wages, but likewise (and that more principally) to the Convenience of seeking the Kingdom of God, in being free from ill Company, in living in Christian Discipline, and having the Opportunity of serving God according to a well-order'd Conscience. And, as for those, who take not this into Consideration, but for an inconsiderable Interest put their Salvation to the hazard, 'tis a Sign, their Concern for Eternity is not great; and then how little can their hopes be of coming to the Promises made to those, who seek first the Kingdom of God?

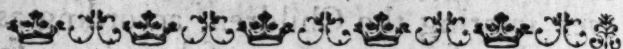
Q. I apprehend now, how far Obedience goes: But pray tell me; may not there be a Fault in Servants, in doing more than they are Commanded?

A. There may sometimes, by out-going their Master's Orders; but the particular Case is in those Servants, who, having the Care of Children, quite out-go their Commission, in taking upon them to correct

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correct them, without Orders for it, and never treating the Children, according as they themselves are out of humour; so that if they happen to be chid, the Children must certainly be beaten for it. This is not Obedience, but Usurpation, and such as Servants cannot answer; I confess, untoward Children may seem to want such Correction; and servants may try all other ways to bring them into better Order; but they must not endeavour it by beating them, except they have express Order for it; and even then ought to be very careful, there be no Passion, in what they do.

As giving Correction is generally exceeding Commission; so frightening Children is much more so, and therefore not to be done on any Account. Those, who know the Mischiefs caus'd in Children by Frights, must be Barbarous, if they attempt it; and such as do it, without thinking of the Mischief, betray their Indiscretion, or want of Experience, and shew themselves unfit for the Charge they have undertaken.



S E C T. V.

Of Duties to Fellow-Servants.

Q. These are the Principal Duties of Servants to those, who are over them; but are there not other Duties or Rules to be observ'd to Companions or Fellow-Servants?

A. There are; and they are such, that if they are not carefully observ'd, 'tis impossible they should be good Servants, or satisfy those Duties they owe their Masters.

Q. Which are these?

A. The first is that of being *Mild* and *Moderate* both in Words and Actions; this is necessary for living in Peace with Fellow-Servants; because some are so subject to Passion, that a morose or harsh Word is enough to raise it, and occasion a Quarrel. This Moderation is with the more Reason expected from Servants to their Companions, because they know how disagreeable and uneasy it is to them to be treated with harshness by those, whom they serve; and having often occasion of feeling this in themselves, one would think it should make them very careful, not to give a like Uneasiness to their

their Companions. And hence their little Reflection is very surprizing, who knowing not how to take a hasty Word from those, who are over them, without Resentments and Complaints of their ill Humour, upon the least occasion are so snappish and morose to their Fellow-Servants, as if none had any Sense of ill Usage, besides themselves.

This is a Point I press to the Consideration of Servants, for their common Peace; for living under the same Roof, they are bound to maintain a stricter Bond of Charity with their Fellow-Members of the same Body, than with Strangers; and therefore ought to be very careful to avoid all that, which may give any disturbance, or cause uneasiness in their Companions. For this end they ought to be ever mindful of doing, as they would be done by, and not treat them in such a Manner, as they themselves cannot bear with Patience even from their Masters. With greater Reason then they ought to govern their Passions, and not take the Liberty of abusing their Fellow-Servants with ill Language, or reproachful Names, because this is still more provoking, and being the ready way to breed Contention, is directly contrary to that Charity, which the Gospel demands of them.

A Second Duty, is that of having Patience with one another, and mutually bearing with one another's Infirmities. For tho' there would not be much need of this if the former Rule were strictly observ'd; yet since it cannot be expected but that some may be wanting in the Duty there prescrib'd, and instead of doing all with that Moderation and Meekness, as is requir'd, may give provocations and great Uneasiness to their Companions; hence there is a necessity, that all Servants should learn to have Patience, and bear with one another. The General Reason for this is, because without observing this Rule, there can be no possibility of Preserving that Peace and Charity, which are necessary in a Christian Family: And this Peace is so valuable both as to the Publick, and respect of every Particular Person, that it is very well worth all that Patience, that can be necessary for maintaining it; and those, who will not be at the trouble of it, shall certainly be at more trouble for want of it.

Such therefore, as will not take any Cross, Peevish or Snappish Word from their Fellow-Servants, without returning it again in the same Language of Ill Humour or Passion, have neither the Wisdom

dom of this World, nor the next, because they will be generally engag'd in Quarrels, and seldom be so peaceable within themselves, as to be in a disposition of serving God.

Where-ever there is but a moderate degree of Prudence, it will teach Servants, for their own Quiet, to bear with others. It will oblige them to Reflect, that as they themselves are sometimes out of Humour, so may others be so too: That, as they desire others should bear with them, so they ought to take their turn, and bear with others: That great Allowances are to be given to every Body, as to their Particular Humour or Way: That they are not to expect every one to follow the Rule they prescribe to themselves, and Judge best: That the Peevishness of others may be the Effect of some Indisposition of Body or Mind, which they would willingly Remedy, but know not how: That it may be a greater Trouble to themselves, than to others, whom they provoke: That to be Angry at such their Weakness, is no more reasonable, than to be Angry because they Stammer or Squint. So far Common Prudence will direct them; and if they have any Principles of Charity or the Gospel, it will teach them not only this

Patience, but likewise to bear with the Provocations of Ill-will and Malice, to return Good for Evil, to pray for and love their Enemies. And therefore it must be concluded, that those Servants, who will not patiently bear with the ill Humours or Provocations given them by their Companions, but make Returns of them, and improve every little Occasion into a Contention or Quarrel, have neither the Reason, which belongs to them, as Men, nor the Virtue, which belongs to them, as Christians. *To give no Provocations* then is one Part of their Duty, and *to take no Notice of such, as are given,* is the other: One Part without the other makes but a lame Christian: Peace and Charity cannot be preserv'd without both.



S E C T. VI.

Other Duties to Fellow-Servants.

T Here are still other Rules of Duties for Servants; as never to discourage or dissuade any Fellow-Servant from being diligent in his Duty, or from doing
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any Service, which he is willing to perform. This is but too common a Method made use of by some, for covering their own careless, slothful or exceptious Humour. They know, it will reflect upon them, if others appear more punctual in their Service, or more ready to comply with their Master's Orders, than they; and therefore to cut off all such Arguments, they endeavour to bring their Companions, and especially New-comers, to their own pitch of Idleness. Now by this Means, 'tis true, they may be never reproach'd with their Companions extraordinary Care; but they take a most unwarrantable Way, since 'tis by corrupting their Fellow-Servants, and preparing them to become the Object of their Master's dislike. If they should purposely infect them with a Distemper, and by this make them unfit for their Place, it would not be more prejudicial to them, or more criminal in it self, than what they do by this treacherous Artifice.

Again, Servants are to be careful, not to give ill Example to their Companions, nor to put them upon doing any Thing that may be prejudicial to those, whom they serve, or displeasing to God. Upon this Principle, they are to decline all prophane and irreligious Expressions, as of

Oaths, Curſing, Swearing, &c. Be-
cauſe theſe are of Ill Example, and be-
ſides the Sin, are as a Leſſon to others, to
do the like. They are to avoid all ſorts
of Immodest and Filthy Expreſſions,
Relations, Diſcourſes or Songs, becauſe
theſe are directly Sinful, and have a Mark
ſet upon them by the Apoſtle, as things not
to be nam'd amongſt Chriſtians. They
are not purpoſely to uſe any ſuch Expreſ-
ſions, which, having a Double Meaning,
may be taken in an ill Senſe ; for tho'
this may be intended only for Mirth, yet 'tis
Jeſting with Poiſon, and may as certain-
ly bring Death to the Soul, as if it were
deſign'd to Kill. They are not to uſe
with their Companions any ſuch Freedom
of Words or Actions, which are the Effects
of Lightneſs and Corruption, and carry
with them the evident danger of Sin : and
as for all beyond this, 'tis ſo notoriously
Criminal, that it needs no Caution here.
They are not to carry their Companions
into ill Company, or ſuch Houſes, where
they are in danger of being drawn into
Exceſs. They are not to invite or per-
ſwade their Fellow Servants to ſuch
Divertiſements, Games or Entertainments,
which are forbidden by the Maſter, or may
be the Occaſion of keeping ill Hours.

They are not to turn Informers againſt
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their Companions, (except, in such Cases, where Justice or Charity oblige them to it.) And if they carry Stories to their Masters, push'd on by a secret Malice or Ill-will against any, they in this offend against Charity, and not only injure their Neighbour, but do a much greater Injury to their own Souls, by making God their Enemy, and incurring the Guilt of such a Sin, which cannot be forgiven, but by making Restitution for whatever wrong they have done. This is a Point, in which those Servants are very much concern'd, who having the Ear of their Master or Mistress, are in the daily Occasion of falling into this Sin. And the Temptation is so great, whether by their own Itch of Talking, or by the Hopes of recommending themselves; or by flattering their indiscreet Curiosity, who seem desirous of hearing all that passes in their Family, that if they have not a great Command of themselves, and as great Discretion in distinguishing what is fit to be told; and what not, they will every Day offend against Charity and Justice, and by these Sins make void whatever Good they otherwise do in Order to Salvation.

These Rules ought to be observ'd with Care by all such Servants, as desire

to satisfy their Duty to God and Man. And where there is not this Care, it can be no Wonder, if such Servants fall into remarkable Disorders, and are judg'd by all that know them, unfit for a Well-disciplin'd Family.



S E C T. VII.

Duties of Servants in Regard of themselves.

Q. *Here is one Principal Question yet to come; and that is; What are the Duties of Servants in Regard of themselves?*

A. One Duty is that of Prayer: For this being a Means appointed by God, by which Christians are to obtain such Graces and Blessings, as they daily want, it must be as necessary for Servants, as for any other Rank; and the Neglect of it can be esteem'd no less, than withdrawing themselves from the Protection of Heaven, and robbing their own Souls of those Helps, which are necessary for making them faithful Servants, and good Christians.

Q. *How can they perform this Duty, who have so little Time to themselves, and being*
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generally tir'd, are fitter for Sleep than Prayer?

A. Let them but make the best use of what Time they have, and God will certainly accept it, as he did the Widow's Mite, when she had no more to give. It cannot be expected they should employ as much Time in Prayer, as those, who have their Hours at Command: But if they make their Business the Excuse of their Sloth, and upon this pretext, Neglect their Duty to God, when if they were more Careful and Industrious, they might find Time for performing it; they will have God the Judge of their Insincerity and Sloth in his Service, to whom it is known, however they may hide it from all others.

All Services are not so hard as to allow no Time for Prayer: And if all those Servants, who make this their Excuse, would Examine themselves, and see how much Time they find every Day for Unnecessary Sleeping, Curious Gazing, Idle Talking &c. they might soon discover, that 'tis not Excess of Business, but want of Good Will, is the general Occasion of their not finding Time to Pray: And that a little more resolution, with better management, would help them to all the Time, that could be necessary for this Duty. Leav-
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ing therefore these with the Advice of being more Industrious; I turn to such, who are really so straightn'd in Time, that they cannot find Opportunity to Pray. And to these I give the following Instructions.

First, That they endeavour to be Constant in saying some short Prayer in the Morning, offering themselves to the Protection of God for the following Day, and to be preserv'd from all Sin.

Secondly. That, if by any Accident, they are hinder'd in this, they be careful to supply it, by raising up their Hearts to God, even when they are at Work, and earnestly begging the same Protection of him.

Thirdly, That often in the Day they would turn their Thoughts towards God, and Speak to him from their Hearts; with this Assurance, that if they could say no more than such short Sentences as these; *Lord have Mercy on me : O God be Merciful to me a Sinner : Jesus, forgive me my Sins : O God, thy will be done in me : O God, defend me from all Evil : O God, be thou my Comfort and my Strength : O God, Save my Soul, &c.* such short Prayers said from the Heart might find as good acceptance with God, as the longer Devotions of those, who have more Time.

Fourthly,

Fourthly, That they would Offer up all the Work they do, to God, Beginning it in his Name, and Ending it to his Glory : For since all their Labours are to satisfy the Duties of their State, and this is what God requires of them, they may offer up to him every Work as done in Compliance with his Will, and thus observe St. Paul's Advice, in *Doing their Service with Good-Will as to the Lord.*

Fifthly, That since God himself enjoin'd Labour on Adam and his Posterity for the Punishment of Sin, *Gen. 3. 19.* they would submit to all their Labours, as to the Execution of this Sentence pronounc'd by God against Sin.

Sixthly, That as often as they find difficulty in any part of their Duty, as in rising in the Morning, or in hard Work, or in doing such Things, to which they have a dislike, or in complying with Humours or submitting to Passions, &c. they would consider, it is God's Will it should be so ; that it is the Punishment God has set upon Sin, and upon these Motives of satisfying the Will and Justice of God, perswade themselves to a ready Compliance, and make Nature bend to that, to which it is most averse.

If these Rules be observ'd, no Servant need complain for want of Time to pray,
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for by this way, all they do will be Prayer, and become a proper Means for obtaining the Divine Grace, and whatever other Helps they want of God.

Only let them remember to add this Instruction to the former ; Of daily endeavouring to Practise Patience, Humility and Meekness, amidst the many Trials and Provocations, they meet with in their State. They cannot fail of meeting some every Day, either from those, whom they serve, or from their Companions ; and if under these Trials, they would be mindful to Humble themselves, to suppress all Impatience, to avoid Contentions, and receive both the Troubles and Difficulties of their Place, as from the Hand of God, this Practice of Humility, Patience and Self-denial, would supply all the want of Prayer, and set them on forward in their Way to Heaven above any thing else they can possibly do.

This I most earnestly recommend to Servants, because the great Art of Salvation, is for all Christians to practise those Virtues which particularly seem to belong to their State, and to Advance towards Heaven in that way, in which God seems to call them. Now as the Rich are to do this by Hospitality and Alms-giving ; Church-men by being true
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to the Duties of their Function; Parents by the Care of their Estate, Children and Family; the Afflicted and Sick by submitting to their Trouble and Pain; so Servants are to do this by bearing the Burthen of their State, by patiently, humbly and meekly accepting all the Uneasiness of it; so that, if they cannot pray, give Alms &c, like others, they have still a Way to Heaven, as direct as any others; and there can be no Miscarriage, but because they will not walk in the Way belonging to their State, and in which God calls them to him.



S E C T. VIII.

Other Duties of Servants in Regard of themselves.

WHen Servants have learnt the Practice of these Rules, their Improvement in the Knowledge of God, and in the Sense of Eternity, will find them daily more Time for Prayer: But especially on *Sundays* and *Holy-days*, when having some Rest from their usual Labours, they will be careful to take the Advantage of such leasure, by turning their Thoughts to God,

God, and employing some Time in Prayer, and the Business of Eternity.

This is certainly one Duty of Servants, as well as of others, to sanctify the Lord's Day as far as their Circumstances will permit, by the Worship of God, by Prayer, and by carrying on the work of their Salvation. And because neither Prayer, nor any part of the great Affair of the Soul can be well perform'd, without due Instruction in the Christian Doctrine, therefore all those Servants, who think in earnest of providing for Eternity, make this one Business of *Sundays* and Holy-days, to be well instructed in the Principles of Christian Doctrine. This they do, by constantly reading such Books, as are proper for this End, and by hearing those, who are willing to teach them. And if they cannot read themselves, they desire this Charity of others to read to them, take all Opportunities of hearing Instructions, and follow such as are willing to give them.

The Instruction, I here speak of, is not to be confin'd to Catechisms, but extends to all those Books, which teach the Practice of a Christian Life. The Difficulties, and Temptations, and Distractions, which Servants, as well as others, must meet with, oblige them to read
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and hear such Books or Instructions, that by them their Hearts may be rais'd towards God, be quicken'd in his Service, and be inspir'd with new Resolutions of fighting against their own Passions and Sin, and carefully avoiding all the Occasions of it.

Those, who are not constant in thus conversing with good Books, neglect their own Souls; and tho' they are never so well instructed, yet if by reading, they do not revive what they know, their Knowledge is not likely to bring forth much Fruit, but will be smother'd by the continual Business, Snares and Dissipations of Life, so as to be in danger of becoming wholly useless in them.

Hence it must be reckon'd a Fault in Servants on *Sundays* and Holy-days, to neglect reading, or hearing others read, what may be for their Instruction; and as for such, who, at that Time, contrive purposely to be out of the Way, to be sleeping, conversing, or running abroad, rather than be employ'd in the Manner, as the Day requires, and is for their spiritual Good, there needs no other Mark to fear the worst of them; for as those Branches, which receive no Nourishment from the Root, must certainly wither and die; so those Christians must be in the way

way of a spiritual Death, who make it a Custom to deny themselves that Nourishment which is necessary for the Life of the Soul. Those, then, who are subject to this ill Custom, thro' Sloth or Neglect, must not wonder, if their Ignorance be great, if their Passions be violent, if they are Strangers to Virtue, if they are fond of what is idle and vicious; for how can it possibly be otherwise, since they are careless in making use of those Means, by which Knowledge, Strength and Grace, is to be communicated to them?



S E C T. IX.

More Duties of Servants in Regard of themselves.

THERE is still another general Duty they owe themselves, and that is, to be watchful against all Corruption and Sin, and more especially against that, to which they find their Nature most inclin'd; whether it be Swearing, Lying, Back-biting, Quarrelling, filthy Speaking, unbecoming Familiarities, or whatever else it be, by which God is offended: For since they know, there is no Place in
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Heaven for such Sins, these must either be Amended or else they must conclude themselves to live in the Displeasure of God; and then how vain is the Hope of coming to the Possession of him? This Work is not to be effected, but by Labour in which they are never to be tir'd; and they who Work so hard for Bread, and a Poor Salary, are not to wonder, if Heaven is to Cost them some Pains.

But one Principal part in this Work consists in avoiding the Occasions of Evil, by declining their Conversation, who are the Encouragers or Promoters of what is Sinful in them; and if it cannot be wholly declin'd in a Family, they are at least so to manage their part, as neither to Consent to, nor Concur in any thing, that is Offensive to God.

If any Fellow-Servants are Subject to Murmur against those, who are over them, or against the Absent: If any are accustomed to Contentions; If any to Spiteful Whisperings, or Malicious Suggestions; if any to Immodest Songs or Discourses; the others, who are present, are not, any Ways, to encourage or approve such sinful Conversation; they are not to shew themselves pleas'd with it; but are bound to express their dislike of it, either by leaving the Company, or condemning their Discourse upon the Spot. There

There can be nothing more necessary for so doing, than a good Will, and a good Resolution; for tho' there may be greater difficulty in regard of their Betters; yet when all are Equals, any one may take that Liberty, as to reprove whatever is publicly sinful in the rest; nay, this is so much the Duty of every one present, that to sit still in Silence, while God is publicly offended, and our Neighbour justly scandalized, is no less than concurring in the Sin, and the silent Hearers are as guilty as the Speakers. I cannot tell, how Christians can do otherwise, than is here prescrib'd, and yet excuse themselves, as innocent; for, I believe, God will admit of no Excuse; it being impossible for one, who has a Zeal for God's Honour, or his Law, to sit still a silent Witness of Companions scandalously offending him, and let them go on without Reproof; for such are certainly Traitors, and not the Servants of God, who can stand thus and see his Cause betray'd.

Q. Reproof will be an Encouragement, and no Check, to some, who desire nothing more, than to vex their Companions.

A. If a Reproof be given in earnest, and Threats added, if necessary, of publishing their Scandals, by informing those, to whom it belongs, a better effect might be

be expected. But if upon sufficient Trial, there be no Amendment; the Case may be such, as to oblige a Servant, to seek Remedy by changing Place.

Q. When?

A. When it carries with it the danger of Sin; as in a Custom of immodest Jestings, filthy Discourse, or too much Freedom in Action: For the danger of Sin is so great here, that if expressing in good earnest a dislike of it has no Effect, there is a Necessity of informing those, who have more Authority; and if there be no Care taken to reform it, by removing those, who give the Scandal, I know of no other Expedient, but quitting the Place; since no Servants can satisfy a good Conscience if they abide in a Place, where they are daily in danger of being drawn into Sin.

Q. What think you then of those Servants, who being in Publick Houses, must bear all manner of Lewdness, and are daily expos'd to the Abuses of every Wicked and Drunken Guest?

A. I think they take no great Care of their Souls, and by loving danger, are likely to perish in it.

Q. Are there still any farther Duties under this Head?

A. There is one more, which is that of making a good Use of leisure Hours,
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by avoiding all that, which is sinful or dangerous. I except not against innocent Mirth at any Time, when it is no hindrance to their Duty, nor against innocent Recreation at Times allow'd them: But Corruption is so general, and the Temptation of idle hours so great, that if Servants are not very cautious, they may be easily drawn into Variety of Snares.

The first Snare is in Conversation, which is subject to many Evils already mention'd; as to backbiting the absent, murmuring against Superiours, immodest Songs, immodest Stories or Discourse, and to Freedoms, which are of the worst Consequence. Those, who are not resolute in avoiding the Evils of this Snare, whether at home or abroad, but give Encouragement to them, either directly, or by too much Easiness in complying, cannot be good Christians, and are in the Way to Ruin; and this much more, if they are for singling out those, whose Principles are not good, and seem fond of Corner-conversation.

Another Snare is in Divertisements or Entertainments; and under this Head I bring all those Inconveniences, to which great Numbers are expos'd, especially Clerks of the Law, and Apprentices; those, who shutting up Shop early, and being
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not tied to the strict Discipline of a Family, have some Hours, every Night, to dispose of. And here how many the Mischiefs are, let it be reckon'd, not by imaginary Fears, but by Example: By the Example of those, who affecting a genteel Air, have found Company to be early Fops, and have been made so airy, as never more to be serious enough for Business: By the Example of those, who being drawn into Gaming, have been soon bubbled out of all their Stock, and by defrauding their Master, have kept up the Credit of their broken Fortune: By the Example of those, who being charm'd with Wit, have been taught to laugh at all that is sacred: By the Example of those, who fond of Musick, and Balls, could never more relish the dull Business of the Desk or the Shop.

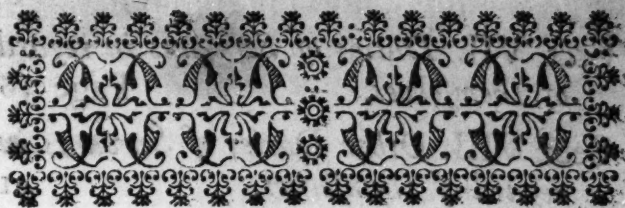
Let the Number be taken of those, who being surpriz'd in this Snare, have prov'd the Affliction of their Parents, the Scandal of their Church, the Corrupters of Youth; and then it will appear, of how great Consequence it is, that all of this Rank should be careful in the better use of their leisure Hours; since of the vast Number, that become lost to all that is honourable and good, I believe there is scarce one in ten, but

what must derive his Ruin from the want of this Care. And while the Proof of this Mischief is so great, it can be no less than the Presumption of Madness for Apprentices, &c. to put themselves in the way of this General Ruin, by abusing their leasure Time, and to pretend there is no danger in it.

I think I need add no more on this or any other Head, but having given these hints to Servants, of the Duties of their State, and of the Difficulties belonging to it, I leave them with this Encouragement; That tho' their Condition be but Mean, and their Life Difficult, yet they are as capable of Salvation, as any other State of Christians: Let them but be Faithful in their Duties to God, and to those whom they serve, and be watchful against the Corruption of Sin, and they will find God their Eternal Recompence, who without respect of Persons is the Reward of all that are Good, whether Bound or Free.



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